(112) Surah Al-Ahlam is a Meccan surah,

and its verses were revealed after the eighth.

Its Virtues

1 - Muhammad ibn Ya'qub, on the authority of Muhammad ibn Yahya, on the authority of Muhammad ibn al-Husayn, on the authority of Ali ibn al-Nu'man, on the authority of Abdullah ibn Talhah, on the authority of Ja'far, who said: "The Messenger of Allah (peace and blessings be upon him) said: 'Whoever recites 'Say, He is Allah, the One' (Surah Al-Ikhlas) one hundred times when he goes to bed, Allah will forgive fifty years.' (1)

2 - On the authority of Abu Ali al-Ash'ari, on the authority of Muhammad ibn Hassan, on the authority of Ismail ibn Mihran, on the authority of al-Hasan ibn Ali ibn Abi Hamzah, on the authority of Mansur ibn Hazim, on the authority of Abu Abdullah, who said: 'Whoever spends a day praying five prayers and does not recite 'Say, He is Allah, the One' (Surah Al-Ikhlas) in them, it will be said to him: 'O servant of Allah, you are not among those who pray.' (2)

- And on his authority: With this chain of narration, on the authority of al-Hasan ibn Sayf ibn 'Amirah, on the authority of Abu Bakr al-Hadrami, on the authority of Abu 'Abd Allah, who said: Whoever believes in God and the Last Day should not neglect to recite after the obligatory prayer: "Say, 'He is God, the One.'" For whoever recites it, God will gather for him the good of this world and the Hereafter, and forgive him, his parents, and his offspring. (3)

4 - And on his authority: On the authority of 'Ali ibn Ibrahim, on the authority of his father, on the authority of al-Nawfali, on the authority of al-Sakuni, on the authority of Abu 'Abd Allah: The Prophet prayed over Sa'd ibn Mu'adh and said: He has come to the

Seventy thousand angels, including Gabriel, pray for him. I said: O Gabriel, what does he deserve your prayers for? He said: By reciting (Say, He is God, the One) while standing, sitting, riding, walking, going, and coming (1).

And on his authority: On the authority of several of our companions, on the authority of Sahl ibn Ziyad, on the authority of Idris al-Harithi, on the authority of Muhammad ibn Sinan, on the authority of al-Mufaddal ibn Umar, who said: Abu Abdullah (peace and blessings be upon him) said: "O Mufaddal, protect yourself from all people with 'In the name of God, the Most Gracious, the Most Merciful' and with 'Say, He is God, the One.' Recite it to your right, to your left, in front of you, behind you, above you, and below you. And if you enter upon a tyrannical ruler, recite it three times when you see him, and make a fist with your left hand, and do not let go of it until you leave his presence." (2) (2)

On the authority of Ali ibn Muhammad, on the authority of Sahl ibn Ziyad, on the authority of Ahmad ibn Abdus, on the authority of Muhammad ibn Zawiya, on the authority of Abu Ali ibn Rashid, who said: I said to Abu al-Hasan: May I be your ransom, you wrote to Muhammad ibn al-Faraj informing him that the best thing to recite in the obligatory prayers is "Indeed, We sent it down" (Surah Al-Qadr) and "Say, He is Allah, the One" (Surah Al-Ikhlas), and my heart feels constricted by reciting them at dawn. He said: "Do not let your heart be constricted by them, for the virtue, by God, lies in them." (3) (3)1

- And on his authority: On the authority of al-Husayn ibn Muhammad, on the authority of Abdullah ibn Amir, on the authority of Ali ibn Mahziyar, on the authority of Fadalah ibn Ayyub, on the authority of al-Husayn ibn Uthman, on the authority of Amr ibn Abi Nasr, who said: I said to Abu Abdullah (peace be upon him): A man stands in prayer and wants to recite a surah, but he recites: "Say, He is Allah, the One" and "Say, O disbelievers"? He said: He should repeat every surah except for "Say, He is Allah, the One" and "Say, O disbelievers" (4). ٧

- And on his authority: On the authority of Abu Dawud, on the authority of Ali ibn Mahziyar, with his chain of narration, on the authority of Safwan al-Jamal, who said: I heard Abu Abdullah say: The entire prayer of the penitent is with: "Say, He is Allah, the One" (5). ٨

- And on his authority: On the authority of Hamid ibn Ziyad, on the authority of al-Hasan ibn Muhammad al-Asadi, on the authority of Ahmad ibn al-Hasan al-Mithami, on the authority of Aban ibn Uthman, on the authority of Muhammad ibn al-Fudayl, who said: Abu Abd said ٩

God: "It is disliked to recite: 'Say, He is God, the One,' in one breath." (1)

10 - On his authority: On the authority of Ali ibn Ibrahim, on the authority of his father, on the authority of Ibn Abi Umayr, on the authority of al-Hasan ibn Atiyyah, on the authority of Umar ibn Yazid, who said: Abu Abdullah said: "Whoever recites: 'Say, He is God, the One' ten times when he leaves his house, he will remain in the protection and care of God Almighty (2) until he returns to his house." (3)

11 - Ibn Babawayh said: Abu Nasr Ahmad ibn al-Husayn al-Marwani told us: Abu Ahmad Muhammad ibn Sulayman told us in Fars: Muhammad ibn Yahya told us: Muhammad ibn Abdullah al-Raqashi told us: Ja'far ibn Sulayman told us, on the authority of Yazid al-Rashk, on the authority of Mutarrif ibn Abdullah, on the authority of Imran ibn al-Husayn, that the Prophet (peace and blessings be upon him) sent out a detachment and appointed Ali as its commander. When they returned, he asked them about him. They said, "He is all good, except that he led us in every prayer with 'Say, He is God, the One' (Surah Al-Ikhlas)." He said, "O Ali! Why did you do this?" He replied, "Out of love for 'Say, He is God, the One' (Surah Al-Ikhlas)." The Prophet said, "You did not love it until God, the Exalted and Glorified, loved you." (4)

12 - On his authority, he said: Muhammad ibn Musa ibn al-Mutawakkil told us: Muhammad told me Ibn Yahya al-Attar said: Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari told us on the authority of Ahmad ibn Hilal, on the authority of Isa ibn Abdullah, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God said: "Whoever recites: (Say, He is God, the One) when he goes to bed, God will forgive him the sins of fifty years." (5)

13 - And on his authority, he said: Al-Husayn ibn Ibrahim ibn Ahmad ibn Hashim al-Maktab told us: Muhammad ibn Abi Abdullah al-Kufi told us: Musa ibn Imran al-Nakha'i told us, on the authority of his uncle al-Husayn ibn Yazid al-Nawfali, on the authority of Ali ibn Salim, on the authority of Abu Basir, on the authority of Abu Abdullah, who said: "Whoever recites: (Say, He is God, the One) once, it is as if he has recited a third of the Qur'an, a third of the Torah, a third of the Gospel, and a third of the Psalms." (6)

14 - On his authority, on the authority of Abu Ja'far, who said: My father told me, on the authority of his forefathers, that the Commander of the Faithful taught his companions in one sitting four hundred chapters on matters beneficial to the Muslim in his religion and worldly life. He mentioned this and said to him: Whoever recites "Say, He is Allah, the One" before sunrise, and similarly "Indeed, We have sent it down," and similarly the Verse of the Throne, his wealth will be protected from what he fears. And whoever recites "Say, He is Allah, the One" and "Indeed, We have sent it down" before sunrise, no sin will befall him that day, even if Satan tries hard. And if any of you wants something, let him hasten to seek it on Thursday, for the Messenger of Allah (peace and blessings be upon him) said: "O Allah, bless my nation in their early mornings on Thursday." And let him recite, when he leaves his house, the verses from the end of Al Imran, the Verse of the Throne, "Indeed, We have sent it down," and the Opening Chapter of the Book, for in them is a decree. The needs of this world and the Hereafter. If Satan whispers to one of you, let him seek refuge in God and say: I believe in God and His Messenger, sincerely devoting my religion to Him. If God Almighty clothes a believer with a new garment, let him perform ablution and pray two rak'ahs, reciting in them the Opening Chapter of the Book (Al-Fatihah), the Verse of the Throne (Ayat al-Kursi), and (Say: He is God, the One) and (Indeed, We sent it down on the Night of Decree). Let him praise God who has covered his nakedness and adorned him among people, and let him frequently say: There is no power nor strength except with God, the Most High, the Magnificent, for he will not disobey God in it, and for every thread in it there is an angel who glorifies him, seeks forgiveness for him, and prays for mercy for him. And if one of you enters his house, let him greet his family and say: Peace be upon you. If he has no family, let him say: Peace be upon us from our Lord. And let him recite: (Say: He is God, the One) when he enters his house, for it removes poverty (1).

15 - Al-Shaykh in Al-Tahdhib: With his chain of narration from Al-Husayn ibn Sa'id, Ali ibn Al-Nu'man said, and Al-Harith said, "I heard him saying: 'Say, He is Allah, the One' is a third of the Qur'an, and 'Say, O disbelievers' is equivalent to a quarter of it. The Messenger of Allah used to recite 'Say, He is Allah, the One' in the Witr prayer (2) (2) so that he would recite the entire Qur'an."

whoever recites in the first two rak'ahs of the night prayer, in each rak'ah: Al-Fatihah — that once, and 'Say, He is Allah, the One' thirty times, will turn away (3) with no sin between him and Allah, the Exalted and Glorified, except that He will forgive him. (4)

17 - And from him: With his chain of narration from Al-Husayn ibn Sa'id, from Safwan, from Abd Al-Rahman

Ibn al-Hajjaj said: I asked Abu Abdullah about the recitation in the Witr prayer. He said: "There was a door between me and my father. When my father prayed, he would recite 'Say, He is Allah, the One' in all three rak'ahs of the Witr prayer. He would recite 'Say, He is Allah, the One' and when he finished, he would say: 'Thus is Allah my Lord,' or 'Thus is Allah my Lord' (1).

18 - And on his authority: with his chain of narration from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from al-Halabi from al-Harith ibn al-Mughirah from Abu Abdullah, who said: My father used to say: 'Say, He is Allah, the One' is equivalent to a third of the Qur'an, and he liked to recite it all in the Witr prayer so that it would be the entire Qur'an" (2).

19 - And on his authority: with his chain of transmission on the authority of Al-Husayn ibn Sa'id on the authority of Uthman ibn Isa, on the authority of Ibn Muskan on the authority of Sulayman ibn Khalid, on the authority of Abu Abdullah, who said: "The Witr prayer is three rak'ahs, with a separation between them, and in all of them one recites (Say, He is Allah, the One) (3)."

20 - Muhammad ibn al-Abbas: On the authority of Saeed ibn Ajab al-Anbari, on the authority of Suwaid ibn Saeed 6, on the authority of Ali Mushir, on the authority of Hakim ibn Jubayr, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said to Ali ibn Abi Talib: Your example is like that of (Say, He is God, the One). Whoever recites it once is as if he has recited a third of the Qur'an, and whoever recites it twice is as if he has recited two-thirds of the Qur'an, and whoever recites it three times is as if he has recited the entire Qur'an. And so are you. Whoever loves you with his heart will have a third of the reward of the servants, and whoever loves you with his heart and tongue will have two-thirds of the reward of the servants, and whoever loves you with his heart, tongue and hand will have the reward of all the servants (4).

21 - On his authority: On the authority of Ali bin Abdullah, on the authority of Ibrahim bin Muhammad, on the authority of Ishaq bin Bishr al-Kahili, on the authority of Amr bin Abi al-Miqdam, on the authority of Simak bin Harb, on the authority of Nu'man bin Bashir, who said: The Messenger of God, may God bless him and grant him peace, said: Whoever recites: "Say, He is God, the One" once, it is as if he has recited a third of the Qur'an. Whoever recites it twice, it is as if he has recited two-thirds of the Qur'an. Whoever recites it three times, it is as if he has recited the entire Qur'an. Likewise, whoever loves Ali in his heart, God will give him a third of the reward of this nation. Whoever loves him in his heart and with his tongue, God will give him two-thirds of the reward of this entire nation. Whoever loves him in his heart, with his tongue and with his hand, God will give him the reward of this entire nation (5).

22 - On his authority: On the authority of Ali bin Abdullah, on the authority of Ibrahim bin Muhammad, on the authority of Al-Hakam bin Sulaiman, on the authority of Muhammad bin Kathir, on the authority of Abu Ja'far, who said: The Messenger of God, may God bless him and grant him peace, said: "O Ali, there is in you an example of (Say, He is God, the One). Whoever recites it once has recited a third of the Qur'an, and whoever recites it twice has recited two-thirds of the Qur'an, and whoever recites it three times has recited the entire Qur'an. O Ali, whoever loves you in his heart will have the reward of a third of this nation, and whoever loves you in his heart and helps you with his tongue will have the reward of a third of this nation, and whoever loves you in his heart, helps you with his tongue, and supports you with his sword will have the reward of this nation." (1)

23 - Ibn Babawayh said: Ahmad ibn Muhammad ibn Yahya al-Attar told us, saying: My father told me, on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Nuh ibn Shu'ayb al-Naysaburi, on the authority of Ubayd Allah ibn Abd Allah al-Dahqan, on the authority of Urwah ibn Akhi Shu'ayb al-Aqarqufi, on the authority of Shu'ayb, on the authority of Abu Basir, who said: I heard al-Sadiq Ja'far ibn Muhammad narrating, on the authority of his father, on the authority of his forefathers, who said: The Messenger of God said one day to his companions: "Which of you fasts continuously?" Salman, may God have mercy on him, said: "I do, O Messenger of God." The Messenger of God, peace and blessings be upon him, said: "Which of you spends the night in prayer?" Salman said: "I do, O Messenger of God." He said: "Which of you completes the recitation of the Quran every day?" Salman said: "I do, O Messenger of God." Some of his companions became angry and said: "O Messenger of God, Salman is a Persian man who wants to boast over us, the Quraysh. You said: 'Which of you fasts continuously?' He said: 'I do.' Yet he eats most of the time. And you said: 'Which of you spends the night in prayer?'" He said: I do, though he sleeps most of the night. I said: Which of you completes the recitation of the Quran every day? He said: I do, though he is silent most of the days. he Prophet said: Enough, so-and-so! How can you compare yourself to Luqman the Wise? Ask him, for he will tell you. The man said to Salman: O Abu Abdullah, didn't you claim that you fast every day? He said: Yes. The man said: But I see you eating most of the day! He said: It's not as you think. I fast three days a month, and as Allah, the Exalted, said: "Whoever comes with a good deed will have ten times its reward" (2). And I connect the month of Sha'ban with the month of Ramadan, and that is fasting every day. He said: Didn't you claim that you spend the night in prayer? He said: Yes. The man said: But you sleep most of the night! He said: It's not as you think, but I heard my beloved, the Messenger of Allah (peace and blessings be upon him), say: "Whoever sleeps on his back is as if he has spent the entire night in prayer." And I sleep in a state of ritual purity

He said: Didn't you claim that you complete the recitation of the Quran every day? He said: Yes. He said: But you spend most of your days in silence. He said: It is not as you think, but I heard the Messenger of God, peace and blessings be upon him, say to Ali: O Abu al-Hasan, your example in my nation is like: "Say, He is God, the One." Whoever recites it once has recited a third of the Quran, whoever recites it twice has recited two-thirds of the Quran, and whoever recites it three times has completed the Quran. Whoever loves you with his tongue has perfected a third of his faith, whoever loves you with his tongue and his heart has perfected two-thirds of his faith, and whoever loves you with his tongue and his heart and supports you with his hand has perfected his faith. By the One Who sent me with the truth, O Ali, if the people of the earth loved you as the people of heaven love you, God would not punish anyone with fire. And I recite: "Say, He is God, the One," three times every day. Then he stood up as if he had silenced the people with a stone. (1)

4 - Al-Tabarsi: Al-Fudayl ibn Yasar narrated, saying: Abu Ja`far ordered me to recite: -(Say, He is Allah, the One), and when I finished it I would say: Likewise, Allah is my Lord, three times (2). And this has been mentioned previously in the virtue of Surat Al-Kafirun

from the path of the opponents: what was narrated by the most eloquent of the orators of Khwarazm, with a chain of 25 - And transmission going back to Abdullah bin Abbas, who said: The Messenger of God said: O Ali, your example among people is like that of "Say, He is God, the One" in the Qur'an. Whoever recites it once is as if he has recited a third of the Qur'an, and whoever recites it twice is as if he has recited two-thirds of the Qur'an, and whoever recites it three times is as if he has recited the entire Qur'an. And so are you, O Ali. Whoever loves you with his heart has loved a third of faith, and whoever loves you with his heart and tongue has loved two-thirds of faith, and whoever loves you with his heart, tongue, and hand has loved all of faith. By the One Who sent me with the truth as a prophet, if the people of the earth loved you as the people of heaven love you, God would not punish any of them with fire (3).

26 - Among the special properties of the Quran: It was narrated from the Prophet that he said: "Whoever recites this surah and listens attentively to it, God will love him, and whoever God loves will be saved. Reciting it over the graves of the dead brings great reward, and it is a protection from every affliction."

17 - Al-Sadiq said: "Whoever recites it and dedicates its reward to the dead will have the reward of the entire Quran. And whoever recites it over someone with conjunctivitis, God will soothe and calm him by the power of God Almighty."

28 - Al-Rida, in his Sahih, said: The Messenger of Allah (peace and blessings be upon him) said: Whoever passes by the graves and recites: "Say, He is Allah, the One" eleven times, then dedicates its reward to the dead, will be given a reward equal to the number of the dead.

authority, in his Sahih: On the authority of Ali, he said: When the Messenger of Allah (peace and blessings be upon him) led us in prayer while traveling, he would recite in the first rak'ah Al-Fatihah and "Say, O disbelievers," and in the second rak'ah Al-Fatihah and "Say, He is Allah, the One," then he would say: I have recited for you a third and a quarter of the Qur'an

In the name of God, the Most Gracious, the Most Merciful

Say, "He is God, the One. God, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent."

1 - Al-Tabarsi in Al-Ihtijaj on the authority of Imam Abu Muhammad Al-Askari: "When the Prophet arrived in Medina, the Jews, the enemies of God, brought Abdullah bin Suriya to him - and he mentioned a long hadith in which he asked the Messenger of God, until he said to him - 'Tell me about your Lord, what is He?' Then it was revealed: 'Say, He is God, the One.' Then Ibn Suriya said: 'You have spoken the truth (1).'"

2 - Muhammad ibn Ya'qub: On the authority of Ahmad ibn Idris, on the authority of Muhammad ibn 'Abd al-Jabbar, on the authority of Safwan ibn Yahya, on the authority of Abu Ayyub, on the authority of Muhammad ibn Muslim, on the authority of Abu 'Abd Allah, who said: The Jews asked the Messenger of God, saying: Describe your Lord to us? He remained silent for three days without answering them, then the verse was revealed: "Say, He is God, the One," to the end of it. Muhammad ibn Yahya narrated it on the authority of Ahmad ibn Muhammad, on the authority of 'Ali ibn al-Hakam, on the authority of Abu Ayyub (2).

- And on his authority, on the authority of Muhammad ibn Yahya, on the authority of Ahmad ibn Muhammad ibn 'Isa; And Muhammad ibn ٣ al-Husayn, on the authority of Ibn Mahbub, on the authority of Hammad ibn Amr al-Nasibi, said: I asked Abu Abdullah about (Say, He is God, the One), and he said: God's relation to His creation is that He is One, Eternal, Eternal, Self-Sufficient, He has no shadow to hold Him, and He holds things with their shadows, He knows the unknown, He is known to every ignorant person, He is Unique, His creation is not in Him, nor is He in His creation, He is not perceived nor perceived, eyes cannot perceive Him, He is exalted and near, He is near and far, He is disobeyed and forgives, He is obeyed and thanks Him, His earth does not contain Him, nor do His heavens carry Him, He carries things by His power, He is eternal and everlasting, He does not forget nor is He amused, He does not err nor play, His will has no advantage, His separation is a reward, and His command is inevitable, He did not beget so that He might be inherited, nor was He begotten so that He might share, and there is none comparable to Him, the One (3).

٤ - And on his authority: On the authority of Muhammad ibn Yahya, on the authority of Ahmad ibn Muhammad, on the authority of al-Husayn ibn Sa'id, on the authority of al-Nadr ibn Suwayd, on the authority of 'Asim ibn Humayd, who said: 'Ali ibn al-Husayn was asked about monotheism. He said: "God Almighty knew that there would be people in the latter days who would delve too deeply into matters of faith, so God revealed: 'Say, He is God, the One,' and the verses from Surah al-Hadid up to His saying: 'And He is All-Knowing of what is in the hearts' (1). Whoever seeks beyond that has perished (2)."

And on his authority: On the authority of Muhammad ibn Abi 'Abd Allah, who traced it back to 'Abd al-'Aziz ibn al-Muhtadi He said: I asked al-Rida about monotheism, and he said: "Whoever recites: 'Say, He is God, the One' and believes in it, has understood monotheism." He said: I said: How does one recite it? He said: As people recite it, and he added to it: "Likewise, God is my Lord, likewise, God is my Lord." (3)

٥ - And from him: On the authority of Ali ibn Muhammad, and Muhammad ibn al-Hasan, on the authority of Sahl ibn Ziyad, on the authority of Muhammad ibn al-Walid, nicknamed Shabab al-Sayrafi, on the authority of Dawud ibn al-Qasim al-Ja'fari, who said: I said to Abu Ja'far al-Thani: May I be sacrificed for you, what is al-Samad? He said: "The Master to whom one turns in small and great matters." (4)

٧ - And from him: On the authority of several of our companions, on the authority of Ahmad ibn Abi Abd Allah, on the authority of Muhammad ibn Isa, on the authority of Yunus ibn Abd al-Rahman, on the authority of al-Hasan ibn al-Sari, on the authority of Jabir ibn Yazid al-Ja'fi, who said: I asked Abu Ja'far about something of monotheism? He said: "God, blessed be His names by which He is called, and exalted in the loftiness of His essence, is One who is unique in His Oneness, and then He made it manifest to His creation. He is One, Eternal, Holy, and everything worships Him and everything turns to Him, and He encompasses everything in His knowledge." This is the correct interpretation of "al-Samad" (the Eternal), not the interpretation held by those who liken God to His creation, that it means "solid" or "without a cavity," because that would only be a characteristic of a physical body, and God, may His name be glorified, is far above such a thing. He is greater and more exalted than any imagination can conceive of His attributes or comprehend the essence of His greatness. If "al-Samad" were interpreted as a solid attribute of God, the Almighty, it would contradict His statement, "There is nothing like unto Him" (5), because that would be a characteristic of solid bodies that have no cavities, such as stone, iron, and all other solid things that have no cavities. God is far above such a thing. As for what has been mentioned in

The news from that, for the world knows best what he said, and this is what he said: "Indeed, As-Samad is the Master to whom one turns." This is a correct meaning, consistent with the saying of God Almighty: "There is nothing like unto Him." And "the one to whom one turns" means the one sought in the language. Abu Talib said in some of his poetry praising the Prophet:

They aim to crush its head with stones And at the middle pillar, when they turn towards it

Meaning they intend towards it, throwing stones at its head, meaning the small pebbles called Jamarat.

And some of the pre-Islamic poets said:

for God in the vicinity of Mecca would be turned I never thought that a visible house

Meaning sought.

And Ibn Az-Zibriqan said: There is no fear except for a Master, As-Samad.

And Shaddad ibn Mu'awiyah said about Hudhayfah ibn Badr:

Take it, Hudhaif, for you are the Master, the Eternal. I struck him with a sword, then I said to him:

And there are many like this, and God Almighty is the Master, the Eternal, to whom all of creation, jinn and mankind, turn in times of need, and to whom they resort in times of hardship, and from whom they hope for prosperity and the continuation of blessings, so that He may ward off hardships from them (1).

- Ibn Babawayh said: Abu Muhammad Ja'far ibn Ali ibn Ahmad al-Faqih al-Qummi, then al-Ilaqi, may God be pleased with him, told us: Abu Sa'id Abdan ibn al-Fadl told me: Abu al-Hasan Muhammad ibn Ya'qub ibn Muhammad ibn Yusuf ibn Ja'far ibn Ibrahim ibn Muhammad ibn Ali ibn Abdullah ibn Ja'far ibn Abi Talib told me in the city of Khujandah: Abu Bakr ibn Muhammad ibn Ahmad ibn Shuja' al-Farghani told me: Abu Muhammad al-Hasan ibn Muhammad ibn Hammad al-'Anbari told me in Egypt: Isma'il ibn Abd al-Jalil al-Barqi told me, on the authority of Abu al-Bakhtari Wahb ibn Wahb al-Qurashi, on the authority of Abu Abdullah al-Sadiq Ja'far ibn Muhammad, on the authority of his father Muhammad ibn Ali al-Baqir, regarding the saying of God, Blessed and Exalted is He: {Say, "He is God, the One and Only,"

He said: Say, meaning, make manifest what We have revealed to you and sent you with, by combining the letters that We have recited to you, so that whoever listens attentively may be guided by them. It is a name that is a metaphor, referring to something absent. The letter "ha" is an indication of a fixed meaning, and the letter "waw" is an indication of something absent from the senses, just as your saying: This is an indication of something present to the senses. This is because the disbelievers indicated their gods with a demonstrative pronoun for the visible and perceptible, saying: These are our gods, perceptible to the senses. So you, O Muhammad, point to your God to whom you call, so that we may see Him and perceive Him and not worship Him. Then God, Blessed and Exalted is He, revealed: "Say, He is God, the One." The letter "ha" is an affirmation of the fixed, and the letter "waw" is an indication of something absent from the perception of the senses and the touch of the senses. God is far above that; rather, He is the perceiver of the senses and the Creator of the senses (1).

9 - My father told me, on the authority of his father, on the authority of the Commander of the Faithful, who said: I saw al-Khidr in a dream the night before Badr, and I said to him: Teach me something by which I may triumph over the enemies. He said: Say: O He, O He besides Whom there is no other. When morning came, I related it to the Messenger of God, and he said to me: O Ali, you have been taught the Greatest Name, and it was on my tongue on the day of Badr. And the Commander of the Faithful recited: (Say, He is God, the One). When he finished, he said: O He, O He besides Whom there is no other, forgive me and grant me victory over the disbelieving people. And Ali was saying that on the day of Siffin while he was being pursued, and Ammar ibn Yasir said to him: O Commander of the Faithful, what are these allusions? He said: The Greatest Name of God and the pillar of monotheism is for God, there is no god but He. Then he recited: God bears witness that there is no god but He (2), and the end of al-Hashr, then he dismounted and prayed four rak'ahs before noon.

He said: And the Commander of the Faithful said: God means: the One worshipped, to whom creation worships and to whom it turns. God is the One hidden from the perception of sight, veiled from imaginations and thoughts (3).

10 - Al-Baqir said: God means: the One worshipped, to whom creation is prevented from comprehending His essence and encompassing His nature. The Arabs say: "The man was bewildered" when he was perplexed by something and could not fully grasp it, and "he was terrified" when he was frightened by something he feared. So, the God is the One hidden from the senses of creation

11 - Al-Baqir said: "The One: the unique, singular One. The One and the Unique have the same meaning. He is the unique One who has no equal. Tawhid (monotheism) is the affirmation of Oneness, which is singularity."

And the One: the distinct One who does not emanate from anything nor unite with anything. Hence, they said: the construction of numbers is from the One, and not the One from the number, because the number does not apply to the One but rather to two. So the meaning of the statement: God is One, is the One who is worshipped, whom creation is incapable of comprehending or encompassing His nature. He is unique in His divinity, exalted above the attributes of His creation (1).

12 - Al-Baqir said: My father, Zayn al-Abidin, narrated to me, on the authority of his father, al-Husayn ibn Ali, that he said: The Eternal: He who has no cavity. The Eternal: He whose sovereignty is absolute. The Eternal: He who neither eats nor drinks. The Eternal: He who does not sleep. The Eternal: He who has always been and will always be (2).

13 - Al-Baqir said: Muhammad ibn al-Hanafiyyah (may God be pleased with him) used to say: As-Samad is the Self-Sufficient, the One Who is independent of others. Others said: As-Samad is the One Who is Exalted above existence and corruption, and As-Samad is the One Who cannot be described by change

14 - Al-Baqir said: "As-Samad is the Master Who is obeyed, above Whom there is no one who commands or forbids" (4).

15 - He said: Ali ibn al-Husayn, Zayn al-Abidin was asked about As-Samad? He said: As-Samad is the One Who has no partner, and nothing burdens Him, and nothing can express Him (5).

16 - Wahb ibn Wahb al-Qurashi said: Zayd ibn Ali Zayn al-Abidin said: As-Samad is the One Who, when He wills something, says to it, "Be," and it is. As-Samad is the One Who originated things and created them in opposites, forms, and pairs, and He is unique in His Oneness without opposite, form, likeness, or equal (6).

17 - Wahb ibn Wahb al-Qurashi said: And al-Sadiq Ja'far ibn Muhammad told me, on the authority of his father al-Baqir, on the authority of his father: The people of Basra wrote to al-Husayn ibn Ali asking him about al-Samad (the Eternal Refuge), so he wrote to them: In the name of God, the Most Gracious, the Most Merciful. To proceed: Do not delve into the Qur'an, nor argue about it, nor speak about it without knowledge. For I heard my grandfather, the Messenger of God (peace and blessings be upon him), say: Whoever speaks about the Qur'an without knowledge, let him take his place in Hellfire. And God, the Exalted, has explained al-Samad, saying: (God is One, God is the Eternal Refuge). Then He explained it, saying: He neither begets nor is begotten

He is not begotten, and there is none comparable to Him. He begets not. (He neither begets nor i
begotten.) Nothing dense like a child or any other dense thing that comes from created beings proceeds from Him, nor anything
subtle like the soul. Nor do phenomena such as sleep, slumber, fleeting thoughts, worry, sadness, joy, laughter, weeping, fear,
hope, desire, weariness, hunger, and satiety emanate from Him. Exalted is He above anything proceeding from Him,
and above anything dense or subtle being born of Him. (He is not begotten.) He is not born of anything, nor
does He proceed from anything, as dense things proceed from their elements, like one thing from another, one
animal from another, plants from the earth, water from springs, and fruits from trees. Nor is He like subtle things proceed from
their centers, like sight from the eye, hearing from the ear, smell from the nose, taste from the mouth, speech fro
the tongue, knowledge and discernment from the heart, or fire from stone. No, rather He is God, the Self-Sufficient Master, who is not
from anything, nor in anything, nor upon anything, the Originator of all things And its Creator, and
the Originator of things by His power, what He created for annihilation vanishes by His will, and what He created
for permanence remains by His knowledge. That is God, the Eternal Refuge, who neither begets nor is begotten, and ther
is none comparable to Him." (1)

18 - Wahb ibn Wahb al-Qurashi said: I heard al-Sadiq say: "A delegation from the people of Palestine came to al-Baqir
and asked him about some matters, and he answered them. Then they asked him about al-Samad (the Eternal Refuge), and he said
Its explanation is in it: al-Samad consists of five letters, and the alif is evidence of His being, and it is what the Almighty says: 'God bear
witness that there is no god but He' (2), and that is an indication and a sign of what is beyond the perception of the senses."
The letter "lam" (ل) is evidence of His divinity, that He is God. The letters "alif" (ا) and "lam" (ل) are assimilated, neither pronounced
nor heard, yet they appear in writing. This is evidence that His divinity, in its subtlety, is hidden, not perceived by the senses,
nor captured by the tongue of a describer or the ear of a listener. For the interpretation of "al-ilah" (الاله) is:
He who has made creation unable to comprehend His essence and nature through the senses or imagination. Rather, He is th
originator of imaginations and the creator of the senses. This is only revealed in writing, indicating that God, the Exalted, manifested His
Lordship in the creation of humankind and the composition of their subtle souls within their dense bodies. Thus, when a servant
looks at himself, he does not see his own soul. Similarly, the "lam" of "al-Samad" (الصمد) is not discernible and does not enter any
of the five senses. When one looks at the writing, what is hidden and subtle becomes apparent. When a servant contemplates the
essence and nature of the Creator, he is overwhelmed and bewildered, and his mind cannot grasp anything he can imagine

Because He, the Exalted, is the Creator of all forms, when He looks at His creation, it is confirmed that He, the Exalted, is their Creator and the One who placed their souls in their bodies. As for the letter Ṣād, it is evidence that He, the Exalted, is Truthful, His word is truth, and His speech is truth. He called His servants to follow truth with truth, and He promised the abode of truth through truth. As for the letter Mim, it is evidence of His dominion, that He is the True King, who has always existed, will always exist, and will never cease to exist. As for the letter Dāl, it is evidence of the perpetuity of His dominion, that He, the Exalted, is eternal, exalted above existence and annihilation. Rather, He, the Exalted, is the Originator of all beings, by whose creation every being came into being.

Then he said: If I could find bearers for the knowledge that God Almighty has given me, I would spread monotheism, Islam, faith, religion, and the laws of the Eternal. How could I do that when my grandfather, the Commander of the Faithful, could not find bearers for his knowledge, to the point that he would sigh deeply and say on the pulpit: Ask me before you lose me, for within me is a vast amount of knowledge. Alas, I cannot find anyone to carry it. Indeed, I am the conclusive proof from God to you, so do not take as your allies a people upon whom God is angry, who may forget the Hereafter as the disbelievers despair of the inhabitants of the graves Then al-Baqir said: Praise be to God who has favored us and enabled us to worship the One, the Eternal, who neither begets nor is begotten, and there is none comparable to Him, and He has kept us away from the worship of idols. Eternal praise and perpetual thanks. And His, the Exalted and Majestic, saying: "He neither begets nor is begotten" means: He, the Exalted and Majestic, did not beget so that He would have a son to inherit His dominion, nor was He begotten so that He would have a father to share in His Lordship and dominion, and there is none comparable to Him to oppose Him in His authority (1).

19 - And on his authority, he said: My father told me, he said: Sa`d ibn `Abd Allah told me, he said: Muhammad ibn `Isa ibn `Ubayd told us, on the authority of Yunus ibn `Abd al-Rahman, on the authority of al-Rabi` ibn Muslim, he said: I heard Abu al-Hasan being asked about al-Samad, and he said: "Al-Samad is He who has no cavity (2)."

20 - On his authority, he said: Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid told us: Muhammad ibn Yahya al-Attar told us, on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Ali ibn Ismail, on the authority of Safwan ibn Yahya, on the authority of Abu Ayyub; on the authority of Muhammad ibn Muslim, on the authority of Abu Abdullah, who said: "The Jews asked the Messenger of God, may God bless him and grant him peace, and said: Describe your Lord to us. He remained for three days without answering them, then this surah was revealed to the end." So I said to him: What is al-Samad? He said: "The One who is not hollow (3)."

21 - On his authority: On the authority of his father, he said: Saad bin Abdullah told us, he said: Ahmad bin Muhammad bin Isa told us, on the authority of Ibn Fadhal, on the authority of Al-Halabi and Zurarah, on the authority of Abu Abdullah, he said: God, Blessed and Exalted is He, is One, Eternal, He has no interior, and the spirit is but a creation from His creation, a victory, support and strength that God places in the hearts of the Messengers and the believers (1).

22 - Ali bin Ibrahim on the meaning of the surah, his saying: (Say, He is Allah, the One, he said: The reason for its revelation was that the Jews came to the Messenger of Allah, may God bless him and grant him peace, and said: What is the lineage of your Lord? So God revealed: {Say, He is Allah, the One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.} And the meaning of His saying, One, is the Oneness of the attribute, as the Messenger of God, may God bless him and grant him peace, said: Light in which there is no darkness, and knowledge in which there is no ignorance. And His saying: (The Eternal Refuge, meaning the One in whom there is no entry, and His saying: He neither begets nor is born, nor is there to Him any equivalent.) He said: He has no disbelief, nor likeness, nor partner, nor supporter, nor helper (2).

3 - Then Ali ibn Ibrahim said: Abu al-Hasan told us: Al-Hasan ibn Ali told us, on the authority of Hammad ibn Mihran, who said: Muhammad ibn Khalid ibn Ibrahim al-Sa'di told us, who said: Aban ibn Abdullah told me, who said: Yahya ibn Adam told me, on the authority of al-Fazari, on the authority of Hariz, on the authority of al-Dahhak, on the authority of Ibn Abbas, who said: The Quraysh said to the Prophet (peace and blessings be upon him) in Mecca: Describe your Lord to us so that we may know Him and worship Him. So Allah, Blessed and Exalted is He, revealed to the Prophet: Say, "He is Allah, the One." Meaning, He is not divided, nor fragmented, nor described in any way, and the name of number, increase, or decrease does not apply to Him. He is Allah, the Self-Sufficient Master, to Whom all sovereignty belongs, and to Whom the inhabitants of the heavens and the earth turn with their needs. He did not beget Ezra, as the Jews (may Allah curse them) said, nor the Messiah, as the Christians (may Allah's wrath be upon them) said, nor the sun, nor the moon, nor the stars, as the Magians (may Allah curse them) said, nor the angels, as the polytheists of Arabia said. And He was not born He did not dwell in loins, nor was He contained in wombs, nor was He created from anything, nor did He create from anything what exists, and there is none comparable to Him. He says: He has no likeness, no equal, no counterpart, and none of His creation can match Him in what He has bestowed upon them of His bounty (3).

24 - Al-Tabarsi in Al-Ihtijaj said: Abu Hashim Dawud ibn al-Qasim narrated

Al-Ja`fari said: I said to Abu Ja`far Al-Thani: Say, "He is Allah, the One." What is the meaning of "the One"? He said: "The One upon whom there is consensus regarding His Oneness. Have you not heard Him say: "And if you ask them 'Who created the heavens and the earth and subjected the sun and the moon?' they will surely say, 'Allah'" (1) Then they say after that: He has a partner and a consort! (2